

# 1. Kabah, the Centre of Worship

About 4000 years ago the Prophet Ibrahim (Abraham) عليه السلام came to Makkah and settled his family there. His son, Ismail (Ishmael) عليه السلام, grew up and became a great prophet.

The children of the Prophet Ismail prospered in Makkah and grew in number. Thanks to the Prophet Ibrahim's prayers for Ismail to have many children and the Zamzam spring to appear, many caravans would stop at Makkah on their way to Syria and Yemen. Makkah was situated midway on the caravan route to and from Syria and Yemen. To help the pilgrims and to look after the various affairs of the Kabah and Makkah, several offices were set up right from the time the Kabah was built. Some of them were as follows:

*Hijabah* – Maintenance and keeping the keys of the Kabah.

*Siqayah* – Arranging fresh water for the pilgrims.

*Rifadah* – Providing food for the pilgrims.

*Nadwah* – Chairmanship of the meetings held for the affairs of Makkah.

*Qiyadah* – Leadership of the Makkan army.

*Liwa* – Acting as flag bearer of Makkah during a campaign or battle.

Thus the Kabah became the central point for pilgrims from all over Arabia



## 2. Qusayy ibn Kilab

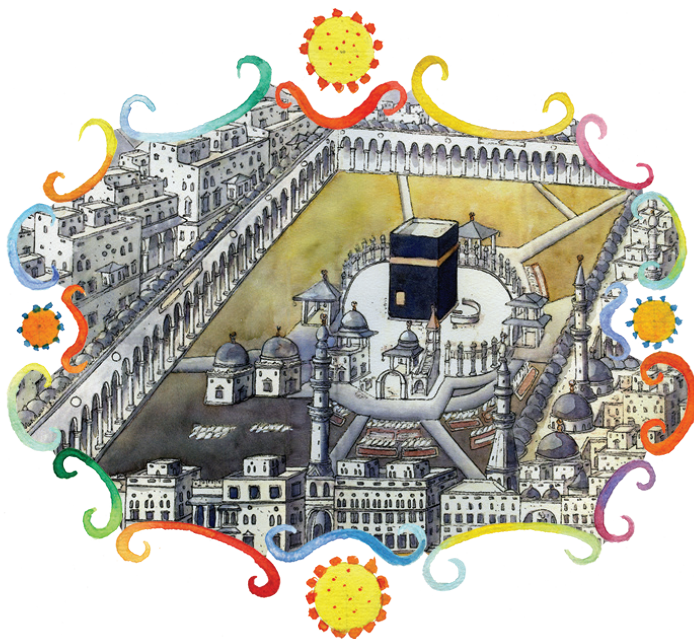
The affairs of the Kabah were not very well organized and the pilgrims were not taken good care of. After many generations, Qusayy ibn Kilab, became the Chief of Makkah in the middle of the fifth century A.D. He was an ancestor of the Prophet Muhammad ﷺ.

Qusayy, being very energetic and having great leadership qualities, set himself to organizing the affairs of the Kabah.

Qusayy held many offices of the Kabah such as *hijabah*, *siqayah*, *rifadah*, *nadwah*, *liwa* and *qiyadah*.

With his able leadership, the prosperity of Makkah grew by leaps and bounds. His policies gave a boost to trade in Makkah.

His sincerity and wisdom earned him a very respectable position. Due to his



wise policies, the Makkans greatly benefitted and the Quraysh tribe rose to be the most influential tribe of Makkah. Qusayy's position as the Chief of the Quraysh won him great respect and admiration.

### 3. The Care of the Pilgrims

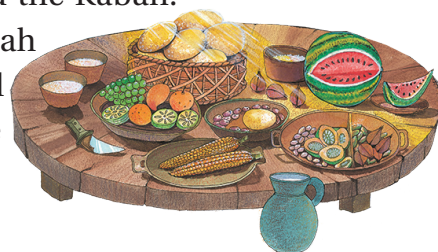
**Q**usayy would encourage the Quraysh tribe to contribute generously towards the fund for the feeding and care of the pilgrims. He would tell them:

“O people of Quraysh! You live in the neighbourhood of God and His house. The pilgrim is the guest of God and visitor of His house. Of all the guests that you receive during the year, the pilgrim is the most worthy of your hospitality. Provide him with food and drink during the days of pilgrimage.”

In this way Qusayy motivated the people of Makkah to come forward and help the pilgrims wholeheartedly.

Before the times of Qusayy ibn Kilab, the houses of Makkah were scattered all around. But, when Qusayy became the chief of Makkah and head of the Quraysh tribe, he ordered that houses be built near the Kabah. And so the people of Makkah built their houses around the Kabah. Qusayy saw to it that enough space was left for the *tawaf* – that is, for people to walk all around the Kabah.

There were passages and streets leading to the Kabah from all around. Qusayy also let the Quraysh build their homes nearest to the Kabah and afterwards the houses of other tribes were constructed.







## 4. The Guardianship of the Kabah

**Q**usayy had three sons, Abd al-Uzza, Abd Manaf and Abd al-Dar. When Qusayy grew older, he gave his responsibilities to his two sons, Abd Manaf and Abd al-Dar.

Abd al-Dar got the responsibility of the *hijabah* – maintenance of the Kabah and guardianship of the keys of the Kabah. Apart from this, Qusayy also gave him the charge of the *siqayah*, the *liwa'* and the *rifadah*, which meant providing water and food to the pilgrims and bearing the Makkan flag during times of war, etc.

Abd al-Dar took up these responsibilities and discharged them remarkably as his father used to do. For this reason, he was greatly respected and honoured by the people of Makkah.

Abd Manaf had four sons, Hashim, Abd Shams, al-Muttalib and Nawfal.

After the death of Abd al-Dar, his children took on the responsibilities which their father used to have. But at a point they had some difference with their cousins, the children of Abd Manaf, who also inherited some offices from their father. The dispute was sorted out peacefully and the children of Abd Manaf were given the responsibilities of the *siqayah*, the *rifadah* and the *nadwah*, while

the Children of Abd al-Dar were given the responsibilities of the *hijabah* and *liwa'*.

And thus peace prevailed in Makkah and a war-like situation was avoided.





home with my friends without taking along a child. So I want to go back and take that orphan child.” Her husband said, “I think there is no harm in doing so. Maybe Allah will bless us for this.” Therefore, Halima Sadia went to the house of the baby Muhammad. His mother, Aminah then entrusted him to Halima Sadia and she took him with her to be nursed in the desert.

## 23. The Blessed Presence

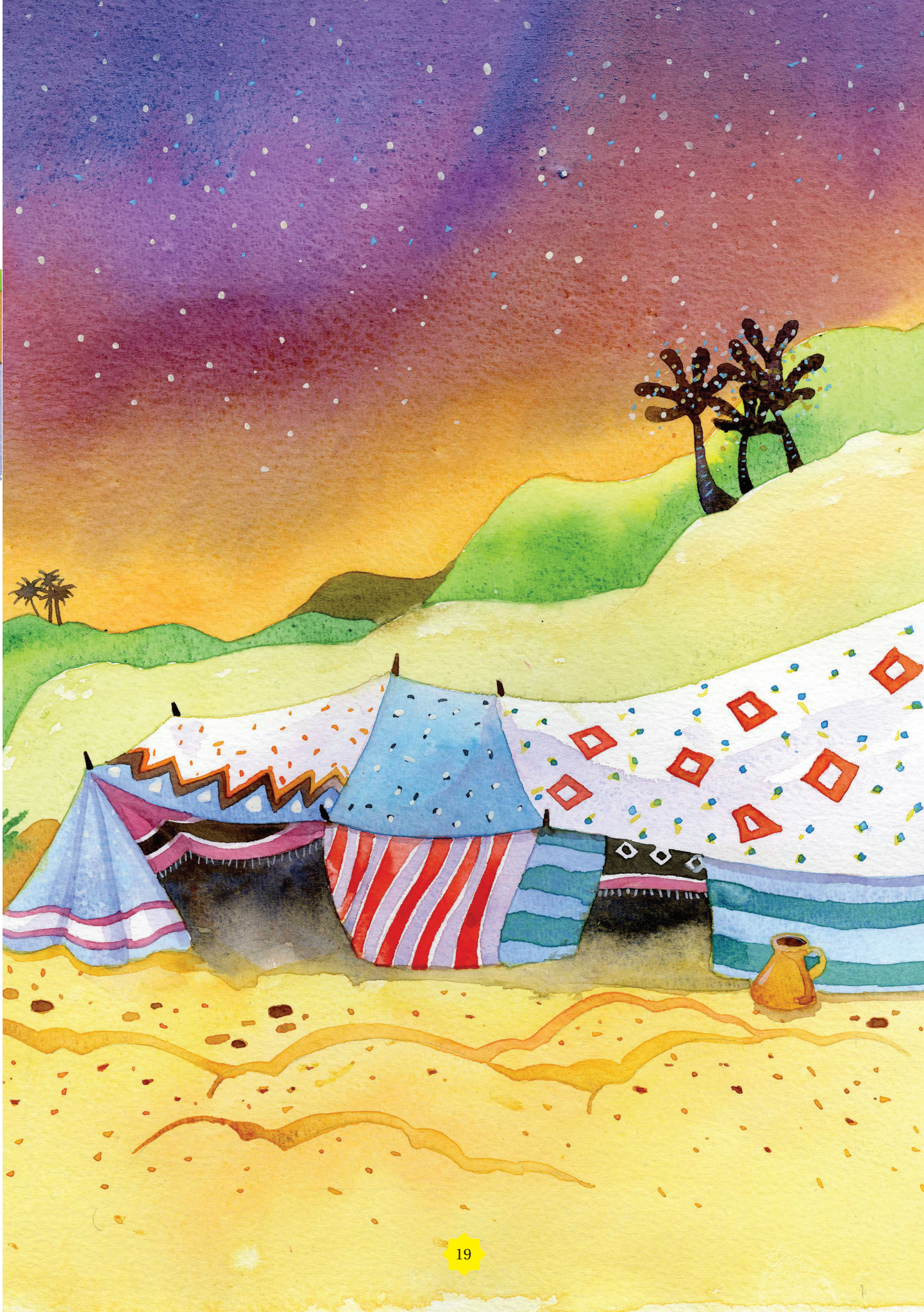
**T**he Prophet Muhammad ﷺ at that very young age spent little more than two years with the family of Halima Sadia in the desert. The little Muhammad would play freely with Halima’s daughter, Shayma, in the vast expanse of the desert under the beautiful sky and surrounded by the beauties of nature. The pure air of the desert and natural environment helped the Prophet to grow up to be a strong and healthy child.

After the completion of two years and a few months, Halima Sadia brought back the little Muhammad to his mother at Makkah.

These years were full of blessings and happiness for the family of Halima Sadia.

Her herds of sheep and goats miraculously grew in number. And everything in her household seemed to prosper and flourish. Her heart was brimming over with happiness. Halima knew that this was all due to the blessed child, Muhammad.











## 24. A Visit to Madinah with the Mother

**W**hen Muhammad ﷺ was six, Aminah decided to take him with her to visit his uncles in Yathrib. Yathrib (now known as Madinah) was situated in the midst of volcanic hills in the Hijaz region of western Saudi Arabia about 160 kilometers (100 miles) inland from the Red Sea. In its early days, it was an oasis famed for the dates from its palm groves.

It was a long journey by caravan, but young Muhammad enjoyed meeting his cousins, playing with them and learning to swim. Muhammad ﷺ and Aminah enjoyed the pleasant climate and the company of their relatives for a month. But, tragically, on the journey back to Makkah, Aminah fell ill and died. Little Muhammad returned home with Aminah's maid, Barakah.

## 25. In the Care of Grandfather Abd al-Muttalib

**W**hen Aminah, the mother of the Prophet Muhammad ﷺ passed away, he was just six years old. His father passed away even before he was born. Now with the death of his mother, the Prophet became completely orphaned. After the death of the Prophet's mother, his grandfather, Abd al-Muttalib took him under his care and guardianship. Abd al-Muttalib greatly loved him and was sure that this young boy had a great future. It was he who named him "Muhammad", meaning "the Praised One."

Abd al-Muttalib was the Chief of the Quraysh tribe. He was the custodian of the Kabah. He would sit on a special cushion laid out for him near the Kabah. Sometimes the Prophet Muhammad ﷺ would come to see him there, and would sit on the cushion. People would tell him not to sit there, but Abd al-Muttalib would stop them saying, "Let him sit. My child's future is very bright."

Whenever Abd al-Muttalib asked him to go and do some work, he would do it with great care and responsibility.



## 26. The Lost Camels

One day, one of Abd al-Muttalib's camels was lost. He asked the Prophet Muhammad ﷺ, who was about eight years old, to go and search for the camel. The Prophet went to search for it, but did not return for a long time. Abd al-Muttalib became very restless. He started doing rounds (*tawaf*) of the Kabah and started praying for the safety of his grandson.

Soon after, the Prophet returned with the camel. Abd al-Muttalib said, sighing with relief, "My child, I got restless, as a mother gets restless when her child gets lost."

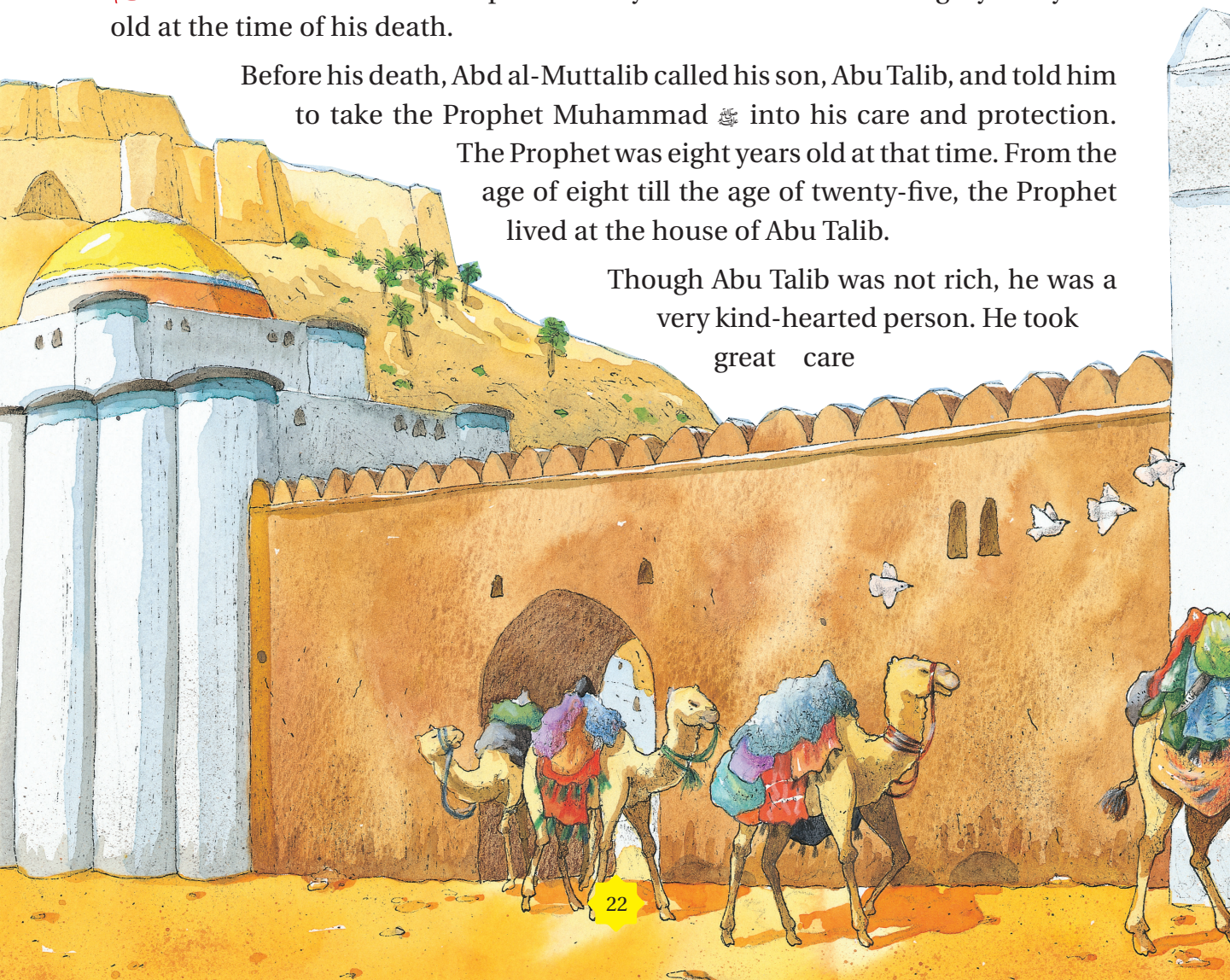
## 27. In Care of Uncle Abu Talib

Soon afterwards, when the Prophet Muhammad ﷺ was about eight years old, Abd al-Muttalib fell ill and passed away. Abd al-Muttalib was eighty-five years old at the time of his death.

Before his death, Abd al-Muttalib called his son, Abu Talib, and told him to take the Prophet Muhammad ﷺ into his care and protection.

The Prophet was eight years old at that time. From the age of eight till the age of twenty-five, the Prophet lived at the house of Abu Talib.

Though Abu Talib was not rich, he was a very kind-hearted person. He took great care



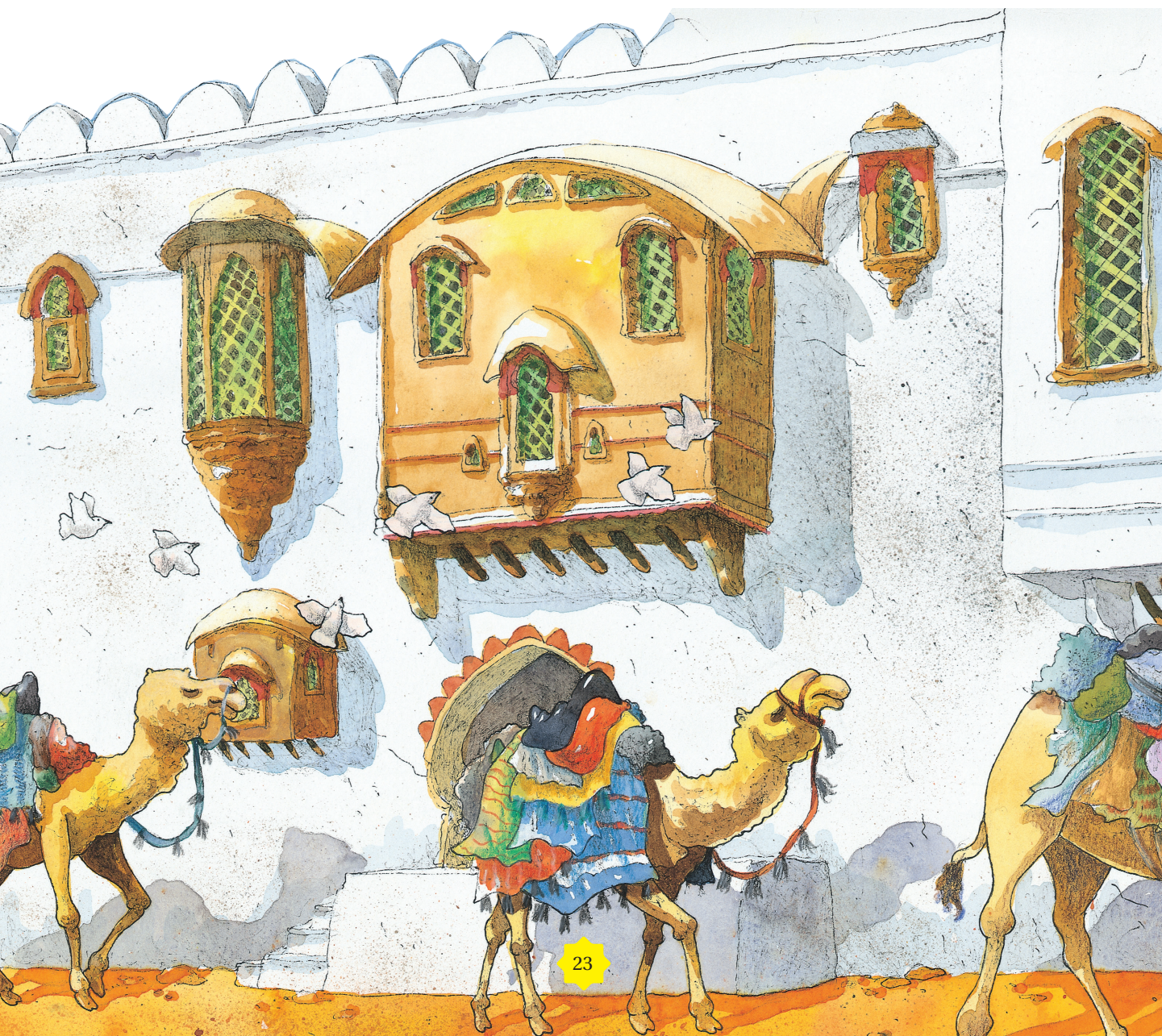


in the upbringing of the Prophet and remained his greatest helper and supporter throughout his life.

## 28. The Visit to Syria

**W**hen the Prophet Muhammad ﷺ was twelve years old, Abu Talib was preparing a trade caravan to Syria. He was about to carry his goods to be sold in Syrian markets.

When the Prophet learnt about his uncle's Syrian visit, he too showed interest in visiting Syria along with him. Though the Prophet was barely twelve years old at that time, seeing his interest and enthusiasm, Abu Talib agreed to take him in the caravan to Syria.








for him to be there and to become a part of this mission. He told him to return to his village and when he heard favourable news about him, then he should come back. So Amr ibn Abasa accepted Islam and returned to his home.

## 80. Zimad Meets the Prophet

**Z**imad belonged to the tribe of Azdshanoh. Once he came to Makkah on a pilgrimage. At one place he saw Abu Jahl, Utbah ibn Rabia and Umayyah ibn Khalf talking to each other. Zimad also sat with them. Abu Jahl said, "This man (meaning the Prophet Muhammad ﷺ) has brought discord to our groups. He thinks our pious ancestors were all misguided." To this Umayyah said, "He must be a madman." On hearing this, Zimad thought that probably the Prophet Muhammad ﷺ had been possessed by some evil spirit. Since he used to cure such people who were possessed by evil spirits, he set out to meet him. He searched for him the whole day, but could not find him. The next day he found the Prophet praying at Maqam Ibrahim near the Kabah. When the Prophet had finished his prayers, Zimad approached him and said, "O Muhammad I cure these things. If you let me do this for you, hopefully, God will give you a cure and good health."

To this the Prophet Muhammad ﷺ did not respond. The Prophet said, "All praise is due to Allah, we seek help from Him alone. To whom Allah shows the right path, no one can misguide him. And to whom He misguides, no one can bring him to the right path."





The Prophet further said, "I bear witness that only Allah is worth worshipping. No one is His partner." The Prophet said this three times.

Zimad was quite mesmerized by these beautiful words from the Prophet. So he thought that he had heard the storytellers, the magicians and the poets, but what the Prophet said he had never heard in his whole life. The Prophet extended his hands to Zimad. He took his hands right there and then entered the fold of Islam.

## 81. Haseen, the Old Man

**H**aseen was an old man. He was much respected among the Quraysh tribe. One day some of the members of the Quraysh tribe came to him and said, "Please talk to this man (the Prophet Muhammad). He offends our deities."

Haseen agreed to do so and accompanied them to meet the Prophet Muhammad ﷺ.

Haseen said, "I have heard that you offend our deities, though your father was a very good man."

The Prophet asked Haseen, "How many deities do you worship?"

To which Haseen said, "Seven deities on the earth and one in heaven."

The Prophet asked, "When you are in distress, to which deity do you call for help?" "To the one in the heaven," said Haseen.

The Prophet asked him again, "When you suffer some loss in your wealth, to whom do you call for help?" "To the one in the heaven," replied Haseen.

The Prophet said to him that the God who listened to his distress is One. But he associated other gods with him.

Haseen thought that he had never spoken to such a person in his whole life.



## 85. Maysarah ibn Masruq

**T**he Prophet went to see the people of the tribe of Banu Muharib ibn Khasfa. There was an old man who was a hundred years of age. The Prophet Muhammad ﷺ told him about the Oneness of Allah (*tawheed*) and asked him to take him under his protection, so that he could convey the message of Allah to



the people. The old man replied, “Your tribe knows you better. I swear to God that whoever takes you from here to his place, will be the worst man to take home anything from here on the season of Hajj. Therefore, please excuse me.”

Maysarah ibn Masruq, who was among them, said to the people of their tribe, “I swear to God, if we obey this man and take him to our tribe, it will surely be a good thing for us. I swear to God this man’s words will dominate that it will reach everywhere.”

Hearing Maysarah, the people of his tribe said, “Leave it, why do you say something which none of us is going to accept?”

When the Prophet heard Maysarah, he became hopeful about him. He said to Maysarah, “Why you yourself do not accept this message.” “What you are saying seems very pleasant to me,” said Maysarah, “but if I accept what you say, my tribe will go against me. And you know that no man can live without the support of his tribe.”

## 86. The Prophet’s Mission in Makkah

**A**s the Prophet carried on with his mission in Makkah, slowly, people began to accept Islam. Some of them were already giving up the worship of idols and other deities, and when they heard the message of the oneness of God (or what in Islam is called *tawheed*), they immediately felt that this was the Truth. And so, they became believers in Islam. The early converts included the wife of the Prophet,

## 88. Uthman Hears Some Verses from the Quran

One day, Uthman visited his aunt Arwah, as she was unwell. The Prophet Muhammad ﷺ was there, too. Uthman started looking at the Prophet curiously, as people were talking a lot about him. Noticing this, the Prophet asked, “Uthman, what is the matter?”

Uthman replied, “I am surprised to see that we once honoured you and held you in great esteem. But what is happening now?”

Uthman was referring to the fact that the Quraysh were now opposed to the Prophet because of his religious mission. In reply to this, the Prophet recited some verses of the Quran.

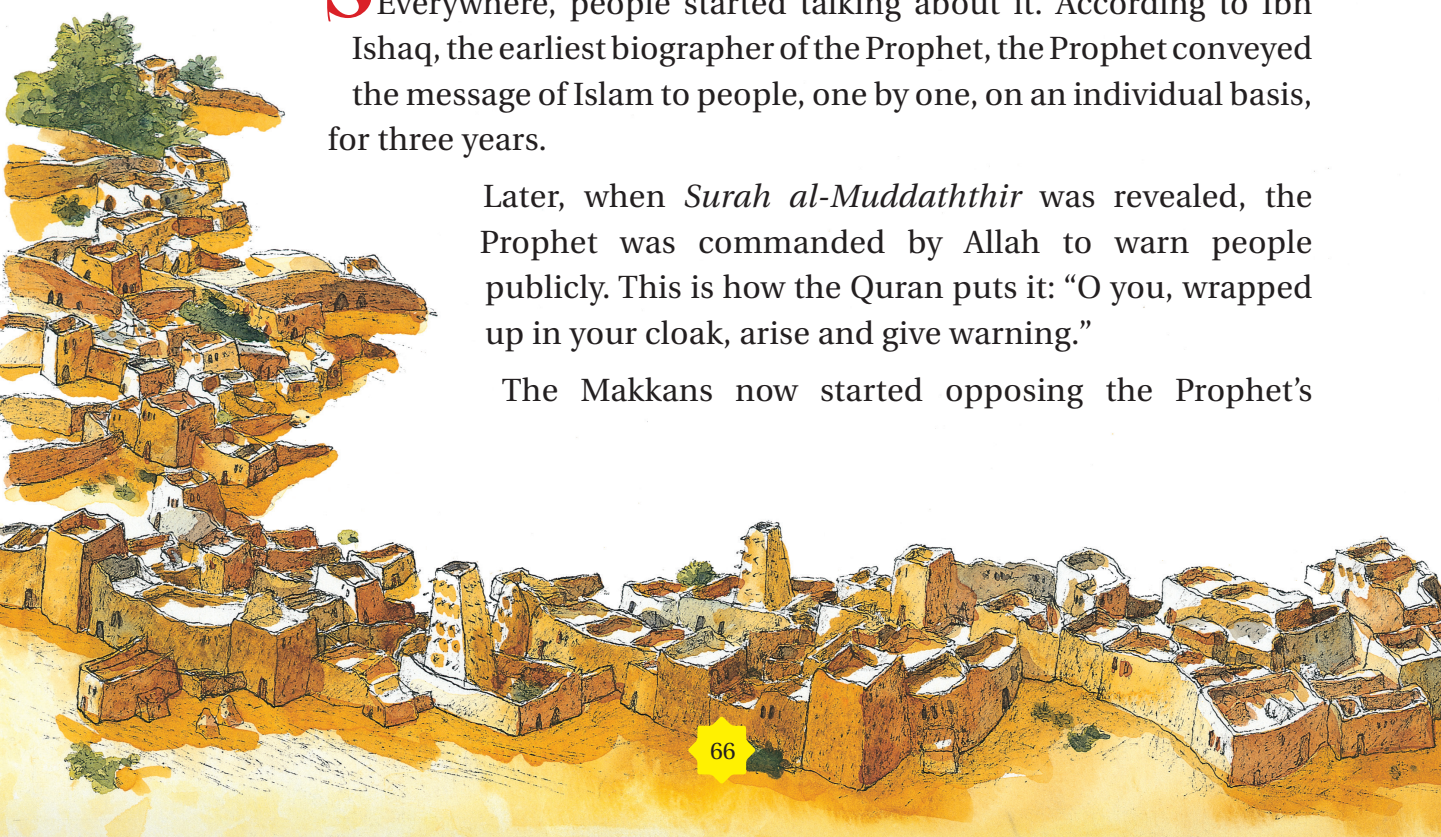
Uthman was so impressed by what he heard that he went along with the Prophet to the Prophet’s house and there he accepted Islam. In the early period of his mission, this was how people were attracted to the Prophet. In this way, people from Makkah entered the fold of Islam.

## 89. Open Preaching

Slowly, but steadily, Islam started spreading in Makkan homes. Everywhere, people started talking about it. According to Ibn Ishaq, the earliest biographer of the Prophet, the Prophet conveyed the message of Islam to people, one by one, on an individual basis, for three years.

Later, when *Surah al-Muddaththir* was revealed, the Prophet was commanded by Allah to warn people publicly. This is how the Quran puts it: “O you, wrapped up in your cloak, arise and give warning.”

The Makkans now started opposing the Prophet’s





mission openly. Their hostility and persecution went on growing. But God instructed the Prophet to bear all this patiently.

And so, he and his Companions would go out of Makkah and pray secretly, in some remote place outside the town.

## 90. An Unjust Offer

**T**he Quraysh realized that Abu Talib would not stop protecting the Prophet. And so, their leaders went to see Abu Talib. They were accompanied by a man called Ammarah ibn al-Walid.

They said to Abu Talib, “This is Ammarah ibn al-Walid. He is the most handsome and the wealthiest person among us. You can keep him with you and treat him like your own son. In return, hand over your nephew Muhammad to us, so that we can kill him.” Abu Talib was horrified at this offer. He said, “What! I swear by God, this is such a wicked thing you are suggesting to me! Are you giving me your son, so that on your behalf I may feed him, while I give you my son so that you may kill him?”

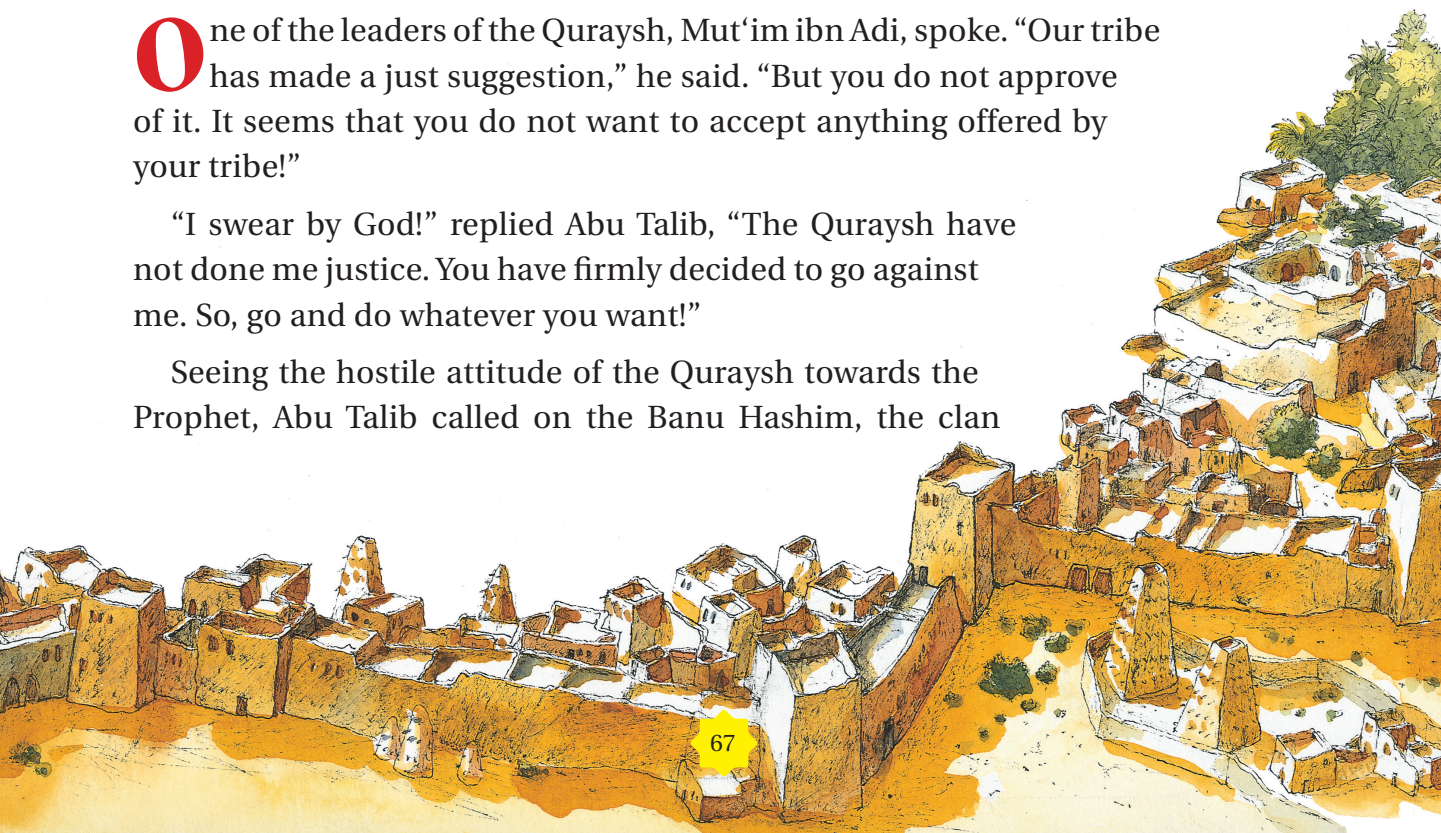
“I swear by God!” said Abu Talib angrily, “This will never happen!”

## 91. Banu Hashim Support the Prophet

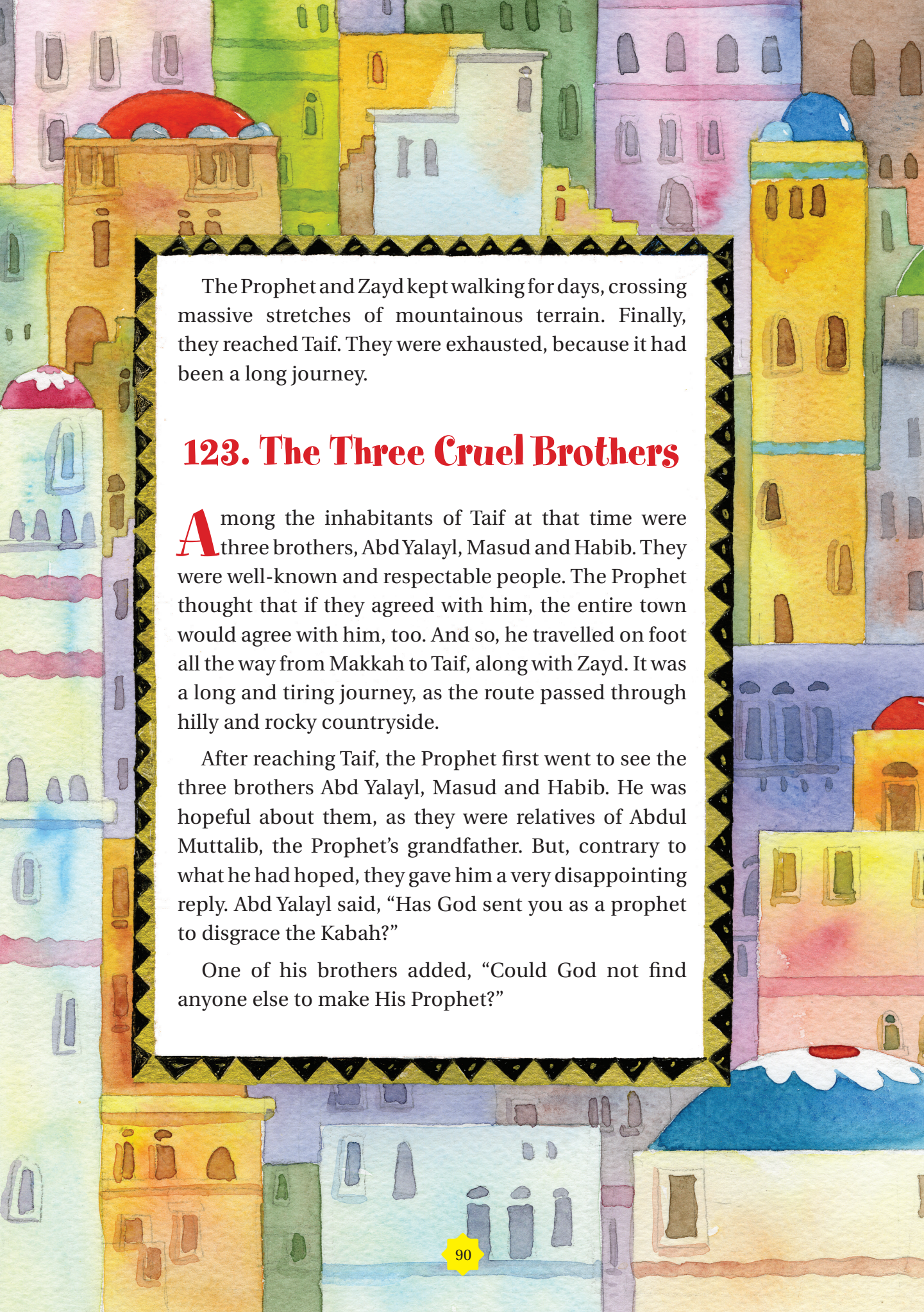
**O**ne of the leaders of the Quraysh, Mut‘im ibn Adi, spoke. “Our tribe has made a just suggestion,” he said. “But you do not approve of it. It seems that you do not want to accept anything offered by your tribe!”

“I swear by God!” replied Abu Talib, “The Quraysh have not done me justice. You have firmly decided to go against me. So, go and do whatever you want!”

Seeing the hostile attitude of the Quraysh towards the Prophet, Abu Talib called on the Banu Hashim, the clan







The Prophet and Zayd kept walking for days, crossing massive stretches of mountainous terrain. Finally, they reached Taif. They were exhausted, because it had been a long journey.

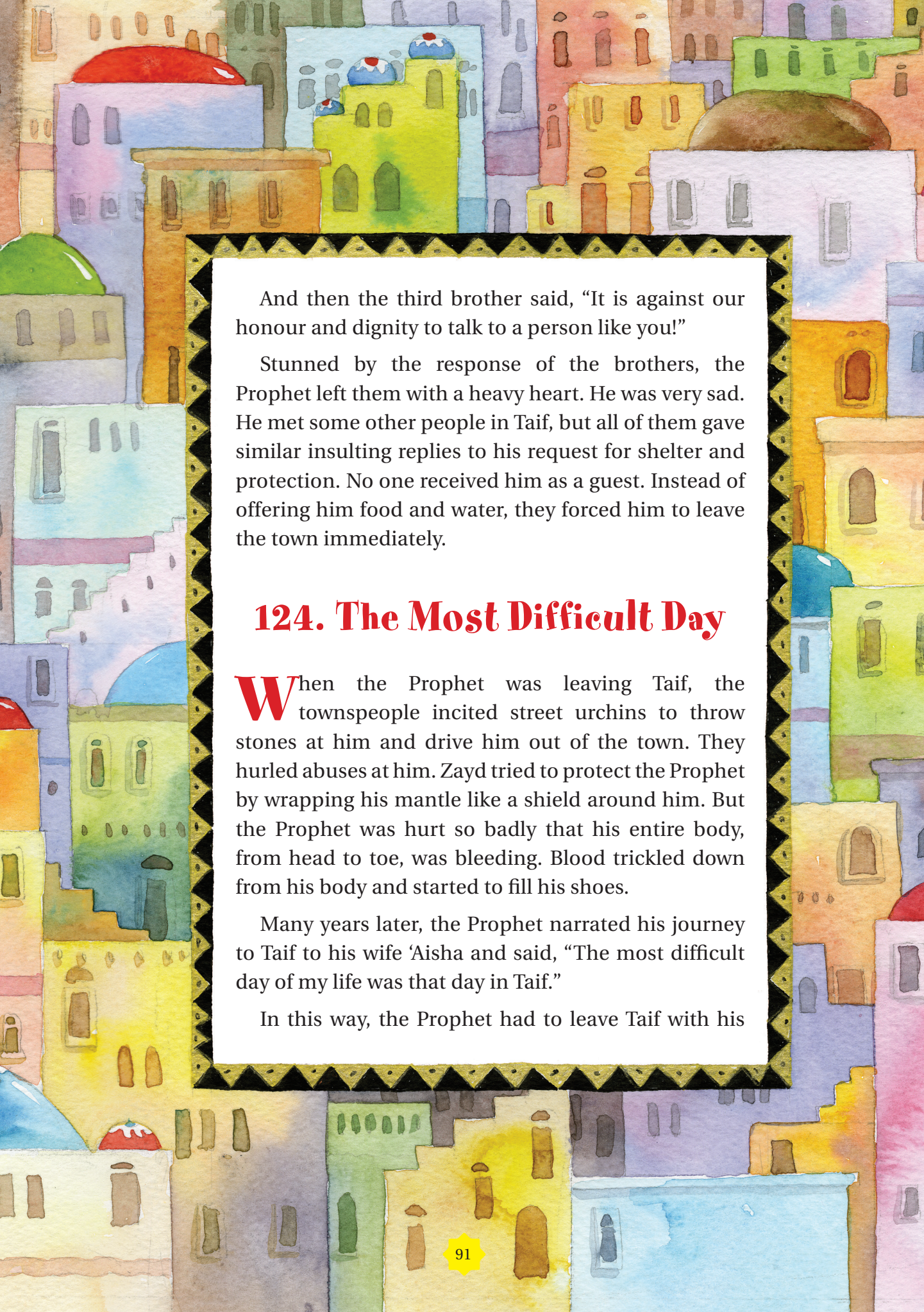
## 123. The Three Cruel Brothers

**A**mong the inhabitants of Taif at that time were three brothers, Abd Yalayl, Masud and Habib. They were well-known and respectable people. The Prophet thought that if they agreed with him, the entire town would agree with him, too. And so, he travelled on foot all the way from Makkah to Taif, along with Zayd. It was a long and tiring journey, as the route passed through hilly and rocky countryside.

After reaching Taif, the Prophet first went to see the three brothers Abd Yalayl, Masud and Habib. He was hopeful about them, as they were relatives of Abdul Muttalib, the Prophet's grandfather. But, contrary to what he had hoped, they gave him a very disappointing reply. Abd Yalayl said, "Has God sent you as a prophet to disgrace the Kabah?"

One of his brothers added, "Could God not find anyone else to make His Prophet?"





And then the third brother said, "It is against our honour and dignity to talk to a person like you!"

Stunned by the response of the brothers, the Prophet left them with a heavy heart. He was very sad. He met some other people in Taif, but all of them gave similar insulting replies to his request for shelter and protection. No one received him as a guest. Instead of offering him food and water, they forced him to leave the town immediately.

## 124. The Most Difficult Day

**W**hen the Prophet was leaving Taif, the townspeople incited street urchins to throw stones at him and drive him out of the town. They hurled abuses at him. Zayd tried to protect the Prophet by wrapping his mantle like a shield around him. But the Prophet was hurt so badly that his entire body, from head to toe, was bleeding. Blood trickled down from his body and started to fill his shoes.

Many years later, the Prophet narrated his journey to Taif to his wife 'Aisha and said, "The most difficult day of my life was that day in Taif."

In this way, the Prophet had to leave Taif with his



## 126. Addas Brings Grapes to the Prophet

**A**ddas was a Christian. When he brought the grapes before the Prophet, the Prophet uttered the name of God before he began to eat the grapes. “In the name of Allah”, he said.

“That is not what the people here usually say,” Addas remarked.

The Prophet asked Addas about his religion and where he was from.

Addas answered, “I come from Nineveh, and I am a Christian.”

“Are you, then, from the city of the Righteous Jonah, son of Matthew?” asked the Prophet.

Addas was surprised and asked in amazement. “What do you know about Jonah, son of Matthew?”

“He was my brother,” said the Prophet.

“He was a true prophet, and so am I,” the Prophet added.

## 127. The Master and the Slave

**I**n 800 B.C, the Prophet Yunus (Jonah) who belonged to the Binyamin (Benjamin) tribe, was sent to the people of Nineveh, a very ancient town near the River Tigris, opposite the city of Mosul and approximately 230 miles north-west of Baghdad, in present-day Iraq. The ruins of the city can still be seen. The Prophet Yunus asked them to leave their old ways and follow the laws of Allah. But they did



not listen to him and made a mockery of him. This angered the Prophet Yunus. He then left the city, discouraged by the failure of his mission, and boarded a ship. The ship was struck by a violent storm. He was thrown into the ocean by the others on the ship. Later, he was swallowed by a big fish and stayed inside it until he realised his mistake and sought God's forgiveness.

Overwhelmed with emotion, Addas began to kiss the Prophet's hands and feet. Right then, he accepted Islam at his hands. The owners of the vineyard were surprised at seeing their servant kissing a stranger. When Addas returned to them, they came to know about his having accepted Islam.

The Prophet and Zayd rested in the vineyard for a while and cleaned and dressed their wounds. Later, they set out on the tiring journey on foot back to Makkah.

## 128. The Angel of the Mountains

**T**he harsh experience in Taif was the most difficult moment for the Prophet. While returning to Makkah, when the Prophet reached Qarn al-Tha'alib, a place outside Taif, he felt a little better. Then, he raised his head towards the sky, for a cloud was giving him shade. Then, the angel of God, Jibril, called out to him, saying, "O Muhammad, Allah has heard the reply which your people gave you. Now Allah has sent the Angel of the Mountains along with me. Whatever order you want to give him, please do so. He will obey your order."

Afterwards, the Angel of the Mountains, *Malak al-Jibal*, came before the Prophet. The angel greeted him and said, "O Muhammad, Allah has sent me to





to the Prophet, Sawda had migrated to Ethiopia along with her husband. But her husband accepted Christianity there. And so, Sawda got divorced from him and returned to Makkah.

## 132. The Prophet Visits the Fairs

**B**efore the advent of Islam, fairs and festivals were organized in and around Makkah. The beginning of the month of Dhul Qada was when the famous fair of Ukaz was held. After this fair, people would go to the fair of Majannah, which lasted for three weeks. This was followed by the Dhul Majaz fair, which was organized during the Hajj season. The main attractions of these fairs were poetry recitation, storytelling and wrestling. People from far and wide would come to take part in these fairs and festivals.

The Prophet started visiting these fairs in order to preach God's message to the people who had gathered there. He would go to each tribe and convey to them the message of Islam.

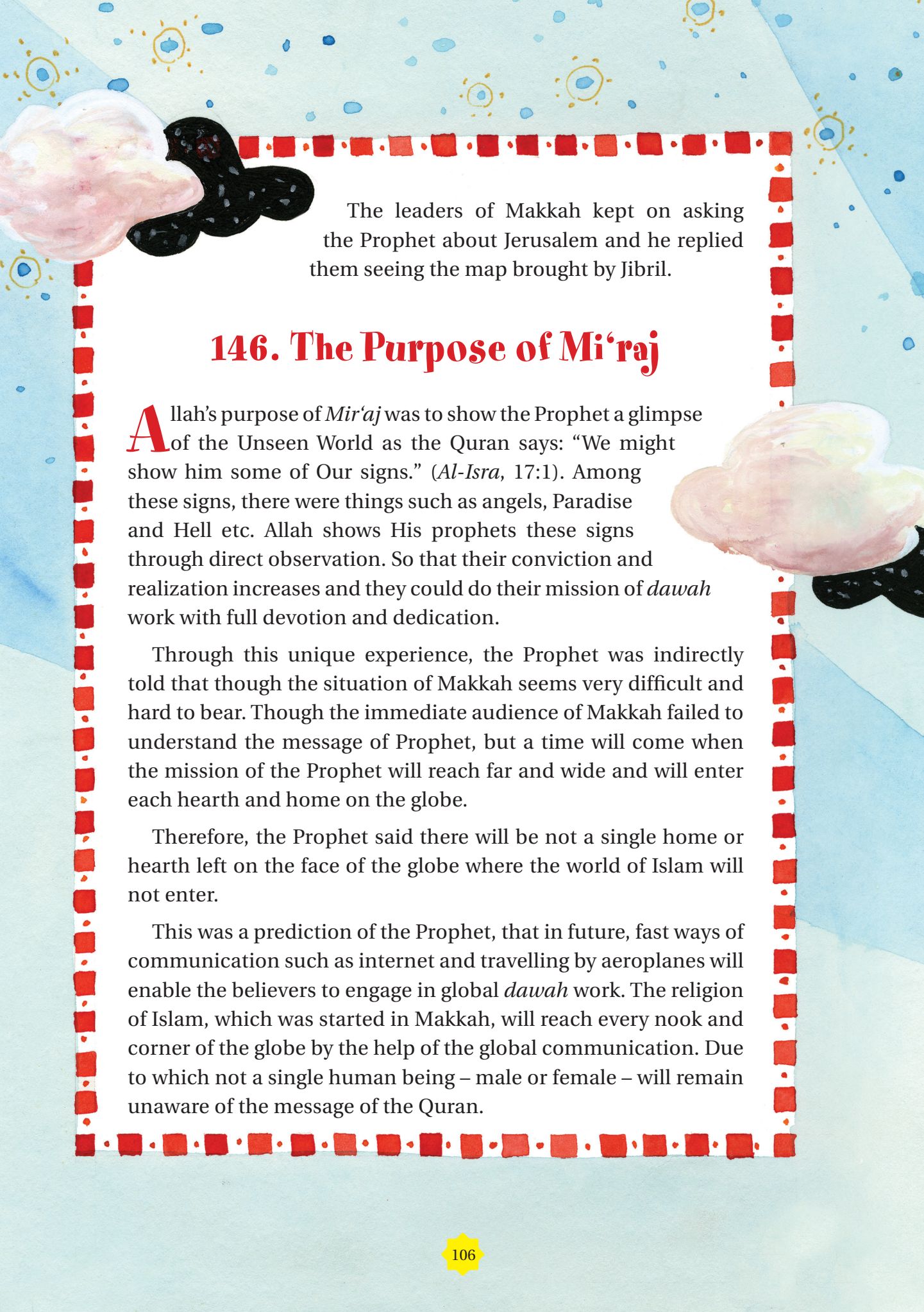
## 133. Abu Lahab's Meanness

**O**ne of the Companions of the Prophet relates an incident that happened before he had entered the fold of Islam.

He says, "Once, when I was in the bazaar of the Dhul Majaz fair, I noticed a young man, covered in two red Yemeni sheets, passing by me. He was saying loudly, 'O people, say, 'there is no deity other than Allah' and you will be successful.' People were gathering around him to listen to what he was saying. Then, I saw another man, who was walking behind him. He was throwing stones at him, which seriously injured his legs and caused them to bleed. This man was saying, 'O people! this man is a liar. Do not listen to what he says.'

I asked people, 'Who is this man?' They said, 'He is Muhammad. He belongs to the Banu Hashim. He claims to be a prophet.' The people also told me that the





The leaders of Makkah kept on asking the Prophet about Jerusalem and he replied them seeing the map brought by Jibril.

## 146. The Purpose of Mi'raj

Allah's purpose of *Mir'aj* was to show the Prophet a glimpse of the Unseen World as the Quran says: "We might show him some of Our signs." (*Al-Isra*, 17:1). Among these signs, there were things such as angels, Paradise and Hell etc. Allah shows His prophets these signs through direct observation. So that their conviction and realization increases and they could do their mission of *dawah* work with full devotion and dedication.

Through this unique experience, the Prophet was indirectly told that though the situation of Makkah seems very difficult and hard to bear. Though the immediate audience of Makkah failed to understand the message of Prophet, but a time will come when the mission of the Prophet will reach far and wide and will enter each hearth and home on the globe.

Therefore, the Prophet said there will be not a single home or hearth left on the face of the globe where the world of Islam will not enter.

This was a prediction of the Prophet, that in future, fast ways of communication such as internet and travelling by aeroplanes will enable the believers to engage in global *dawah* work. The religion of Islam, which was started in Makkah, will reach every nook and corner of the globe by the help of the global communication. Due to which not a single human being – male or female – will remain unaware of the message of the Quran.









## 147. A Cruel Suggestion

**T**he Prophet Muhammad ﷺ realized that it is impossible to do *dawah* work in Makkah. So in the thirteenth year of his prophethood, he decided to shift to Madinah. This event is known as Hijrah in Arabic, which means, the Migration. Just before the Migration, the Quraysh tribe, which was opposing the Prophet held a meeting at al-Dar al-Nadwah or the Tribal Parliament. All the important leaders attended it. They said that despite our efforts to stop the Prophet, his mission is spreading in and around Makkah. The leaders expressed their views on the subject, and wanted to find way to stop his mission.

One of them said, “Let’s put Muhammad in chains and imprison him.” The other one said, “No need to do that, we should expel him from Makkah”. Many of them voiced such opinions to stop the Prophet spread his mission in and around Makkah. But they did not agree to such suggestions. Finally, Abu Jahl suggested to assassinate the Prophet. He said, “Lets select one youth from each tribe and tell them to collectively attack Muhammad.”

“In this way no one will be held responsible for the murder”, he added.

The leaders of the Quraysh agreed to this cruel suggestion.

## 148. Planning for Migration

**T**he Prophet’s aunt came to know about the evil plan of the Quraysh and she rushed to the Prophet’s house and informed him about it. The Prophet immediately started planning to migrate from Makkah to Madinah.



Accordingly, they reached Nakhlah and saw in the distance a caravan of Quraysh going to Makkah. They discussed among themselves and finally decided to attack the caravan. In the ensuing battle, one escaped and one was killed, and the two remaining Makkans were captured. Then they brought the two prisoners and the caravan to Madinah. When the Prophet came to know about this, he was greatly upset and strongly condemned their action. He said, “By God, I did not command you to fight. I only commanded you to gather information on the Quraysh and observe their movements.”

## 175. Mission to Preach Islam

**T**he Prophet in his life sent many missions around the Arabia to preach Islam to the people and bring them in the fold of Islam. Once the Prophet sent Khalid ibn al-Walid to the people of Yemen to preach Islam to them. Khalid ibn Walid remained with them for six months but the people of Yemen did not convert to Islam. When the Prophet came to know about this, he sent a letter to the people of Yemen.

When the letter reached Yemen and it was read to the people of Yemen, the entire tribe of Hamdan accepted Islam. When the Prophet came to know about this, he fell into prostration and prayed: May peace be upon Hamdan! May peace be upon Hamdan! Similarly, ibn Ishaq writes that the Prophet once sent Khalid ibn al-Walid to Najran to spread the message of Islam. Khalid ibn al-Walid and his people used to roam around on their camels calling out to people: *Ayyuhan naas aslimu tuslimu* (O people! Accept Islam. You will be in peace). Because of this dawah mission, many from the region of Najran accepted Islam.

## 176. The Battle of Badr

**T**he Prophet was a man of peace and reconciliation. He urged his companions to







ask God for peace. For the Prophet's main task was the communication of the divine message to the people. And an atmosphere of peace and goodwill was essential to perform this duty. But the Quraysh did not allow him to work in peaceful conditions. When they saw that the Muslims were becoming increasingly stronger, they resolved to wage war and crush them altogether.

The Quraysh marched to Madinah with a thousand strong army. They camped at Badr, about eighty miles from Madinah. It was the month of Ramadan, two years after the Hijrah. On hearing the news of the enemy camping at Badr, the Prophet marched out of Madinah at the head of an army of 313 Muslims. They had few horses and no armour. The Makkans, on the other hand, were well armed and had 300 horses and 700 camels.

The battle, in which the Muslims were seriously outnumbered, began on Friday, the 17th of Ramadan. The fighting lasted only a few hours, during which the Prophet prayed continuously for divine succour. God then sent angels to help the Muslims who emerged victorious. The Quraysh suffered a total rout.

## 177. The Prisoners and their Treatment

**T**he Muslims had captured 70 prisoners in the battle of Badr. Many among them were literate and knew writing and reading. The prophet being the man



of peace declared that if such prisoners who knew reading and writing taught ten children of Madinah, they would be released.

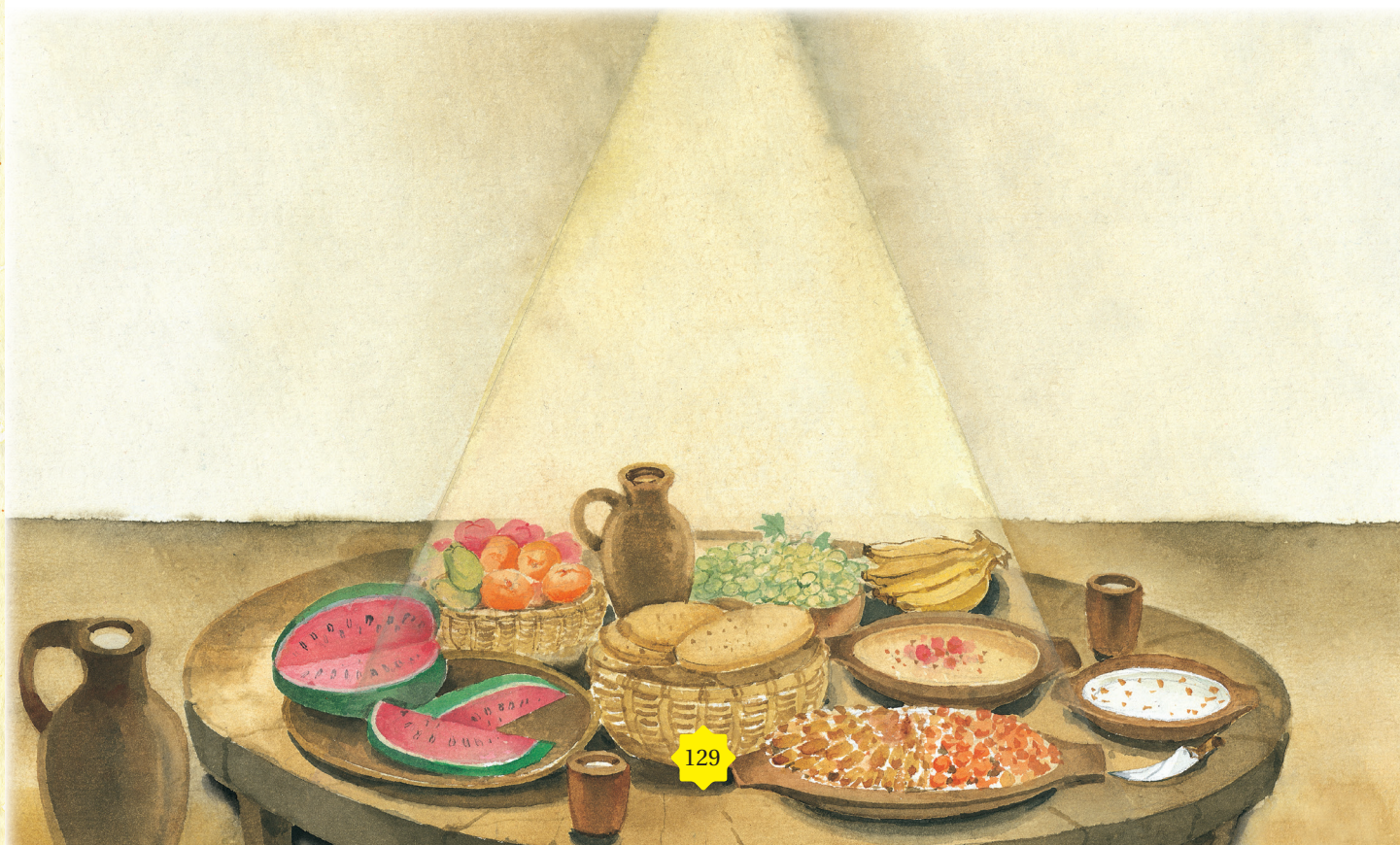
Many prisoners secured their freedom through this. Zayd ibn Thabit Ansari, who later on became the scribe of the Prophet Muhammad ﷺ, learnt reading and writing from these prisoners. During the period of Abu Bakr, Zayd was among those who compiled the complete Quran. During the period of the caliph Uthman, Zayd again prepared the more copies of the compilation of the Quran.

Moreover, in those days in Madinah there were no prisons. So the Prophet asked his Companions to keep these prisoners in their homes and instructed them to take a proper care of them. As a result, the Companions used to feed their prisoners first and then take food themselves.

And if they did not have enough they used to give the complete food to the prisoners and would themselves have only dates. Because of this fair treatment to them, many of these prisoners later converted to Islam.

## 178. The Prophet of Mercy

**A**mong the captives of Badr was a Makkan named Suhail ibn Amr. He was an orator and a poet of excellence. He used to make speeches and read poems in the social gatherings of Makkah.







During the time of the Prophet in Makkah, he used to insult the Prophet in his speeches and poems. When Umar ibn al-Khattab saw Suhail ibn Amr among the prisoners, he asked the Prophet's permission to break his front teeth so as to destroy his voice and make him incapable of doing so again in future.

When the Prophet heard of this, he replied to Umar: "O Umar! I cannot disfigure anybody like this lest Allah should do the same to me even though I am the Prophet of Allah.

Suhail ibn Amr later on accepted Islam and during the period of trial, after the death of the Prophet, when many Arab tribes became apostates, he helped deal with this disobedience and heresy of the tribes through his excellent speeches in the favour of Islam.

## 179. Attaining Righteousness

**T**here was a beautiful grapevine in Madinah. It was very large and lustre green. Abu Talha al-Ansari loved his vineyard very much. It was situated near the







Prophet's Mosque. The Prophet often visited this place and drank its sweet water. The name of the vineyard was Bayruha.

When the verse of the Quran, "Never will you attain to righteousness unless you spend for the cause of Allah out of what you cherish; and whatever you spend is known to Allah (*Surah Al 'Imran*, 3:93) was revealed, Abu Talha al-Ansari got up and said, "O Prophet, this garden is most dear to me, therefore, I give it in Allah's cause and I expect its reward from Allah." He continued, "Please take this garden from me and use it as you like."

The Prophet said, "This is a very good garden. I have heard what you have said, but I suggest you to give it to your relatives who are in need of it."

So Abu Talha al-Ansari gave it to the needy people from the Ansar and the Muhajirs.

## 180. Ashab as-Suffa

**I**n the Prophet's mosque, a platform with a thatched roof was built in one corner. Poor people who had no home or family lived here. They spent their time in worship and prayer. They were fed by those Muslims who could afford to do so. They also sometimes earned their living by collecting wood from the jungle and selling it in the market. These people came to be known as Ashabus-Suffa, people of the bench. The number of the Ashabus-Suffa used to vary but as many as seventy in numbers have been recorded.

Abu Hurayrah, a constant attendant of the Prophet, and one of the Ashabus-Suffa, related more hadiths (traditions of the sayings and doings of the Prophet) than any other.









A decorative border surrounds the text, featuring stylized palm trees in various colors (green, purple, orange, yellow) and small, colorful dots (pink, blue, green) scattered throughout.

## 196. The Prophet's Son

**T**owards the end of the Prophet's life, Mariah Qibtiyah bore him a beautiful and vivacious son. The Prophet named him Ibrahim, after his most illustrious ancestor.

It was Abu Rafi' who brought the good news to the Prophet. The Prophet was so overjoyed that he presented Abu Rafi' with a slave.

The prophet used to take the child in his lap and play with him fondly. According to Arab custom, Ibrahim was given to a wet nurse, Umm Burdah bint al-Mundhir ibn Zayd Ansari, to be breast fed. She was the wife of a blacksmith, and her small house was usually full of smoke. Still, the Prophet used to go to the blacksmith's house to visit his son, putting up in spite of his delicate disposition with the smoke that used to fill his eyes and nostrils.

Ibrahim, was just one and half years old when, in the tenth year of the Hijrah (January A.D. 632), he died. The Prophet wept on the death of his only son, as any father would. But he fixed his heart firmly on the will of God.

Even in his grief, these were the words the Prophet uttered: 'God knows, Ibrahim, how we sorrow at your parting. The eye weeps and the heart grieves, but we will say nothing that may displease the Lord.'



discrimination, which I don't approve of. God does not like His servants to assert any superiority over their companions."

So humble was the Prophet himself that he once said: By God, I really do not know, even though I am God's messenger, what will become of me and what will become of you.

## 199. The Payment of Debt

**O**nce the Prophet had to borrow some money from a Jew by the name of Zayd ibn Sa'nah. A few days before the date fixed for the repayment of the debt, the Jew came to demand his money back.

He went up to the Prophet, caught hold of his clothes, and said to him harshly: "Muhammad, why don't you pay me my due? From what I know of the descendants of Muttalib, they all put off paying their debts."

Umar ibn al-Khattab was with the Prophet at the time. He became very angry, scolded the Jew and was on the point of beating him up.

But the Prophet just kept smiling. All he said to the Jew was: "There are still three days left for me to fulfil my promise."

Then he addressed 'Umar, "Zayd and I deserved better treatment from you," he said. "You should have told me to be better at paying my debts, and him to be better at demanding them."

"Take him with you, 'Umar, continued the Prophet, "and pay him his due; in fact, give him 20 sa'ahs (about forty kilos) of dates extra because you have alarmed him with your threats."

## 200. Nine Important Commandments

**T**he Prophet Muhammad ﷺ once said: Nine things the Lord has commanded me:

1. Fear of God in private and in public;
2. Justness, whether in anger or in calmness;







The Prophet prayed, “Lord, meet him in such a way that both he and You are of good cheer on meeting each other.”

## 227. “Don’t be Angry”

**T**he companion of the Prophet, Abu Hurayrah tells of how a man came before the Prophet and asked him for some advice. “Do not be angry,” said the Prophet. The person asked for further advice, a second and a third time, and each time the Prophet repeated the words: “Do not be angry.”

## 228. Hearts Firm in Faith

**T**he Prophet often used to pray: “O Turner of Hearts, keep our hearts firm in faith.” Having heard him repeat this prayer on many occasions, Prophet’s wife ‘Aisha once asked him:

“Prophet of God, why is it that you offer this prayer so often?”

The Prophet then explained to her:

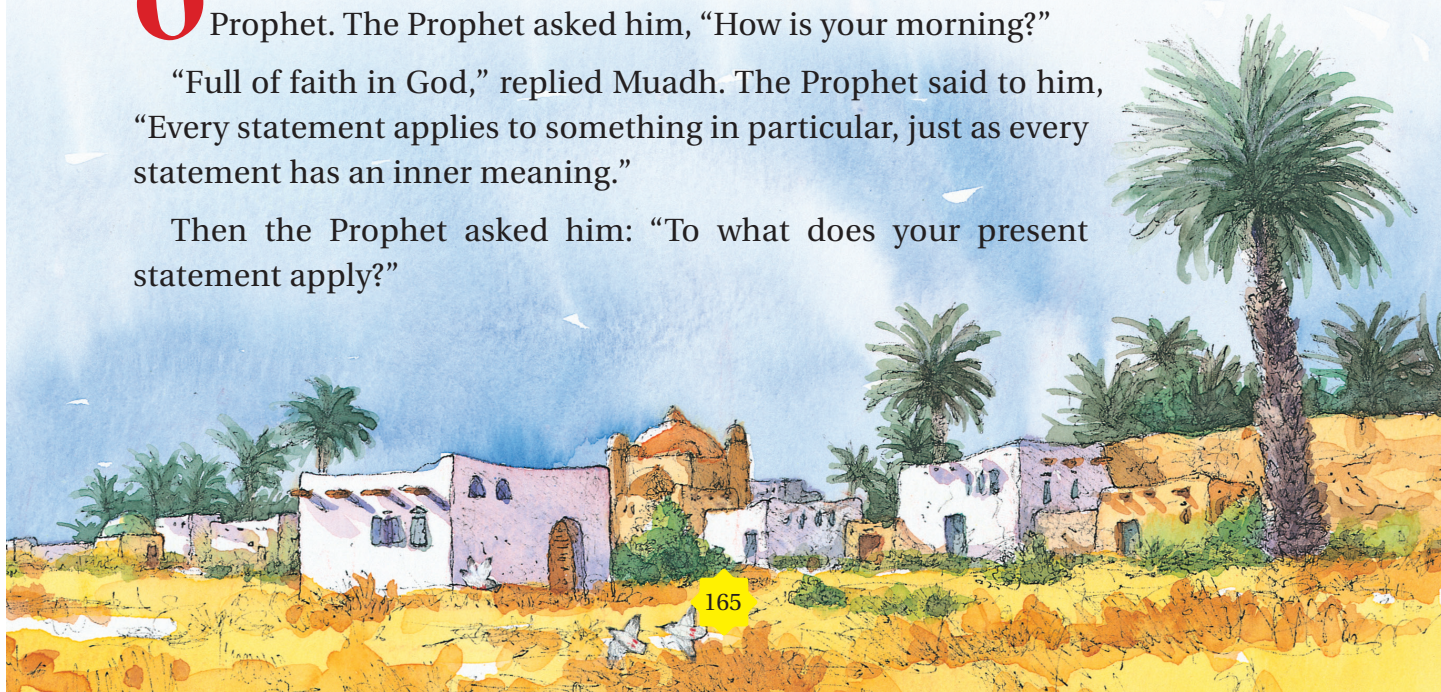
“Everyone’s heart is in between two of God’s fingers. When He wishes to set a man’s heart straight, He does so, and when he wishes to set it awry, He does so.”

## 229. True Realization

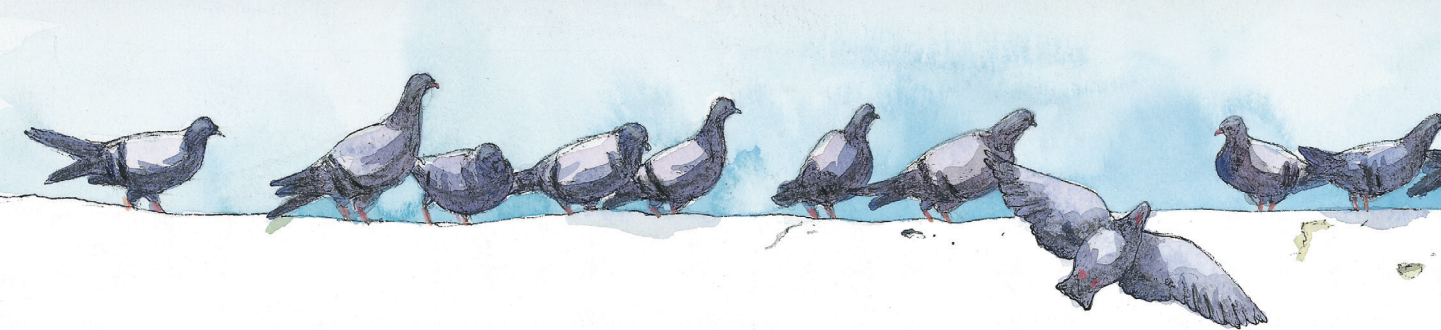
**O**ne morning a Companion of the Prophet Muadh ibn Jabal came to meet the Prophet. The Prophet asked him, “How is your morning?”

“Full of faith in God,” replied Muadh. The Prophet said to him, “Every statement applies to something in particular, just as every statement has an inner meaning.”

Then the Prophet asked him: “To what does your present statement apply?”







Muadh told the Prophet that he had never woken up in the morning thinking that he would live till the evening, and never gone to rest in the evening thinking that he would live till morning; nor did he even take one step without the thought crossing his mind that he might not be able to take another.

Then Muadh added, “It is as though I see all those communities, down on their knees, being called to account for their actions. Along with them are their prophets, and their idols, too those to which they used to appeal, as well as to God. It is as if I see, with my very own eyes, how the people in Hell are being punished and the people in Paradise are being rewarded.”

“You have attained true realization,” the Prophet told him. “Now let there be no falling away from it.”

## 230. Bearing Hardship with Patience

**A**bu Bakr was one of the closest Companions of the Prophet. After the death of the Prophet he became the first caliph of Islam.

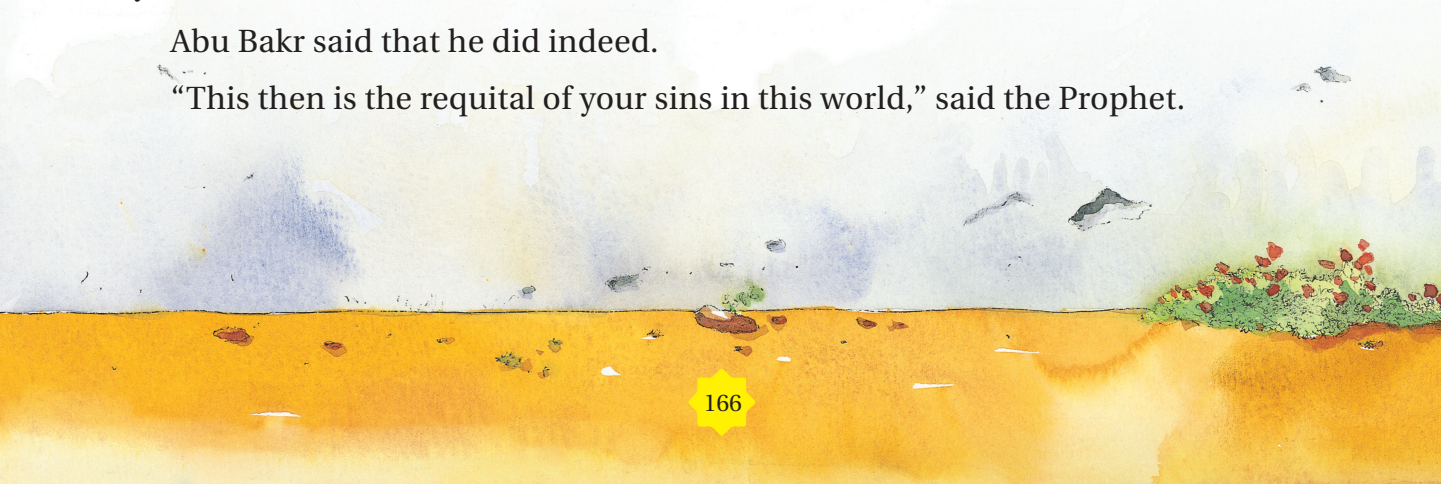
One day in the presence of the Prophet, Abu Bakr recited this verse of the Quran: “He that does evil shall be requited with it. There shall be none to protect or help him.” (4:123)

Then he asked the Prophet, “How can things now turn out well for us, since we shall have to pay for the evil that we do?”

The Prophet said, “May God forgive you, Abu Bakr! Don’t you ever become ill, or feel fatigue or distress? Aren’t you sometimes afflicted with hardship? Don’t you fall into error now and then?”

Abu Bakr said that he did indeed.

“This then is the requital of your sins in this world,” said the Prophet.







## 231. Bowing at the Very Name of God

**T**he Prophet was in his wife 'Aisha's quarter when he heard two men quarrelling at the top of their voices outside. One of them had lent money to the other, who now wanted to pay back less than he had borrowed.

But his creditor was adamant. "Never will I relent, by God!" he exclaimed.

The Prophet then went out to see the quarrelling pair. "Who is this swearing in God's name that he will not do good?" he asked.

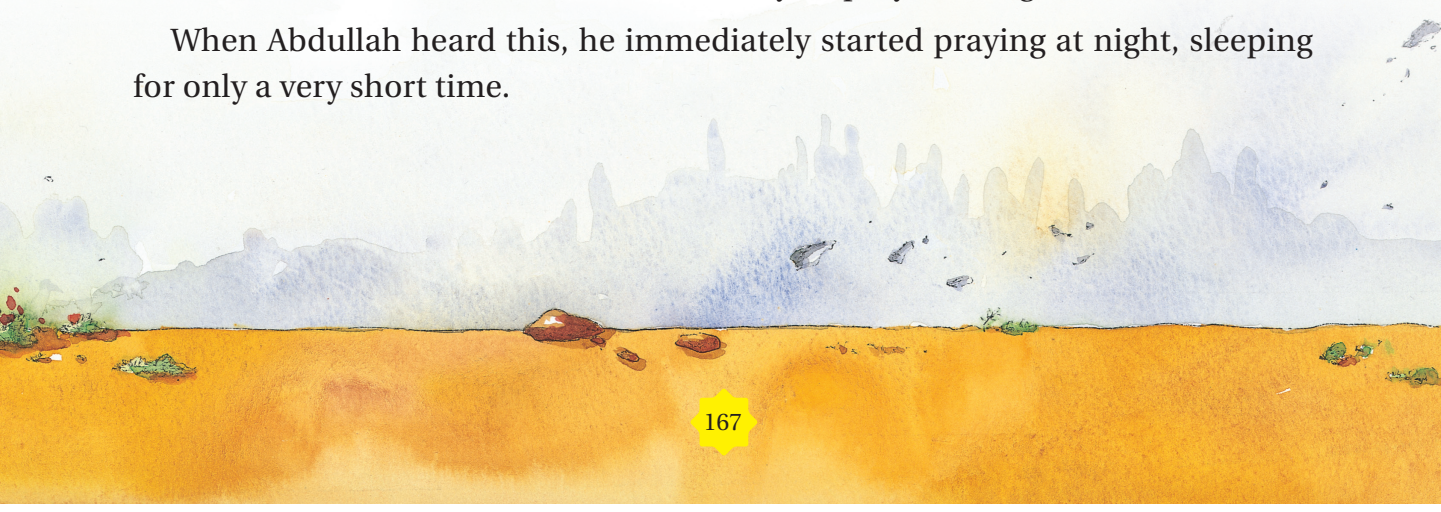
At the Prophet's words, the man mellowed immediately. "It was I, Prophet of God," he owned up. Then he added, "He can have whatever arrangement he pleases."

## 232. The Prophet's Way of Giving Advice

**T**he Prophet Muhammad ﷺ never pointed out anyone's mistake directly or criticized him. The Prophet's intention was always to reform that person from his advice. He once said of Khuzaim, one of the Companions, "What a fine fellow Khuzaim would be, if only his locks were not so long and his shawl did not drag on the ground."

When Khuzaim heard what the Prophet had said of him, he took a knife and cut off his locks. In like manner, the Prophet said of another companion, Abdullah by name, what a fine fellow he would be "if only he prayed at night."

When Abdullah heard this, he immediately started praying at night, sleeping for only a very short time.





## 233. True Knowledge

Once, when some of the Prophet's companions were sitting with him, he looked up to the heavens and said: "The time is coming when knowledge will be taken away."

One of the Ansar, who was known by the name of Ziyad ibn Labeed, asked the Prophet how knowledge would be taken away from them, when they were in possession of the Book of God, and taught it to their wives and children. "I always thought of you as the most intelligent man in Madinah," the Prophet told him, "don't you see how the Jews went astray, even although they were in possession of the Book of God?"

The narrator of this tradition, one Jubayr ibn Nufayr, went to Shaddad ibn Aus and went into the details of the tradition with him.

"Do you know how knowledge will be taken away?" Shaddad asked him. Jubayr replied that he did not.

"By its vessel taken away," said Shaddad, and he went on to ask, "Do you know which knowledge will be taken away?" When Jubayr once again replied in the negative, Shaddad explained that it was the fear of God that would be taken away. "There will not be a God fearing man to be seen."



## 234. Backbiting during Fasting

The Companion of the Prophet Anas ibn Malik relates how two women sat together, ostensibly on a fast, but indulging in slander and giving vent to their grudges. When the Prophet heard of this, he said: "They cannot be said to have fasted. How can they have fasted when they have been eating the flesh of their fellows?"

Another account records the Prophet as saying: "They have abstained from that which God has made lawful. What broke their fast was indulgence in that which God has prohibited. One sat with the other and they started biting into the skins of others."



## 235. Gap between the Prayer

**T**he Companion of the Prophet Abu Ramtha recounts how, when he was praying along with the Prophet, and the latter had just pronounced the greetings (Salam) marking the end of the prayer, a man who had participated in the prayer from the start, arose, and began offering voluntary prayers.

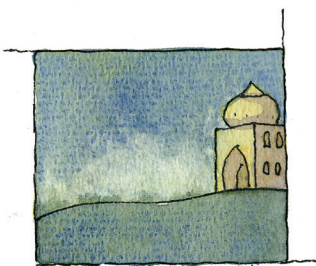
Umar sprang to his feet and seizing the man by the shoulders, said, “Don’t you know that the People of the Book did not have a gap between their prayers and that was their undoing?”

The Prophet looked up, and addressing Umar, said: “Ibn Khattab, through you God has communicated what is true and correct.

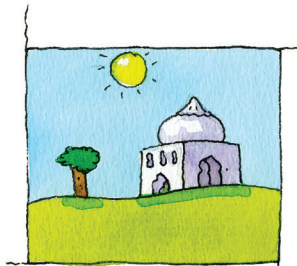
## 236. Forgiveness is Charity

**A**bu Abbas ibn Hibr relates that one day the Prophet exhorted people to donate something towards the struggle for God’s cause, and people gave according to their means.

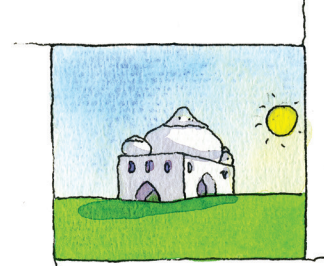
One of the Prophet’s Companions Ulbah ibn Zayd ibn Haritha, did not, however, have anything to give. He arose that night and, weeping before God, prayed to Him: “Lord I have nothing to give to charity. Instead Lord, I forgive whoever has brought me dishonour.”



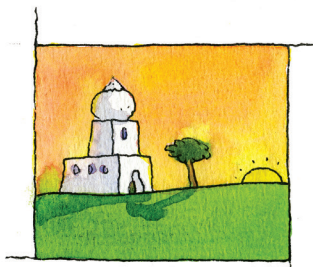
Fajr



Zuhr



Asr



Maghrib

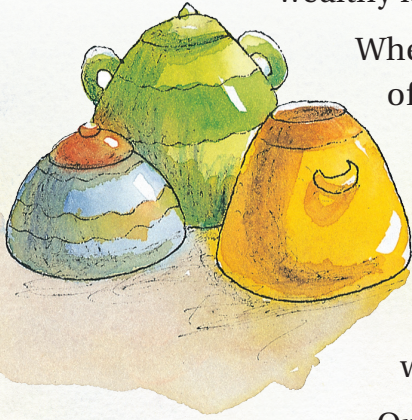


Isha



## 240. Avoiding Retaliation

**W**hen they reached home, there were certain hypocrites who used this episode to spread false scandals about 'Aisha. One of the scandal mongers was Mistah, a relative of Abu Bakr who received a monthly stipend from his wealthy kinsman.



When Abu Bakr discovered Mistah's role in the slandering of his daughter, 'Aisha, he swore an oath that he would stop giving any money to Mistah. Then this verse of the Quran was revealed: "Let not the honourable and the rich among you swear not to give to their kindred, the poor, and those who have emigrated for the cause of God. Rather let them pardon and forgive. Do you not wish God to forgive you? He is Forgiving, Merciful." (24:22)

On hearing the revelation of this verse, Abu Bakr said, "I would certainly like God to forgive me."





## 241. Prayers of the Prophet Muhammad ﷺ

**T**he Prophet Muhammad ﷺ taught us that prayer is a way of saying how we need God's grace for every single thing we have, and how God's power over all things is total. There are different kinds of prayers. Some are to praise Allah for all the wonderful things in the world and some are to thank Him for His blessings. We often ask Allah to forgive us, telling Him of our fears and worries. At other times we pray for others to be helped and cared for.

The Prophet advised people to pray in times of peace and plenty, and not just in times of difficulty. One of his favourite prayers in the Quran was for parents: "My Lord, have mercy on them, as they have raised me up when I was little." He also said brotherly love was a great virtue. In his prayers to his Creator for all of humanity, he would say: "O Lord, all Your servants are brothers."





To have God's special protection, he would pray, "Allah, save me from leprosy, insanity and incurable diseases. O Allah, save me from want, poverty and being humbled. Save me from doing wrong or being wronged."

One who prays for another in his or her absence will most probably have his prayers fulfilled for, as the Prophet explained, to every believer Allah has assigned an angel who says, "Amen! And to you the same." His own selflessness is shown by his praying even for those who harmed him.

## 242. Realization of God

**A** man came to the Prophet one day and asked him what the best of all actions was.

"The realization of God," replied the Prophet.

The man repeated his question, but the Prophet gave him the same answer.

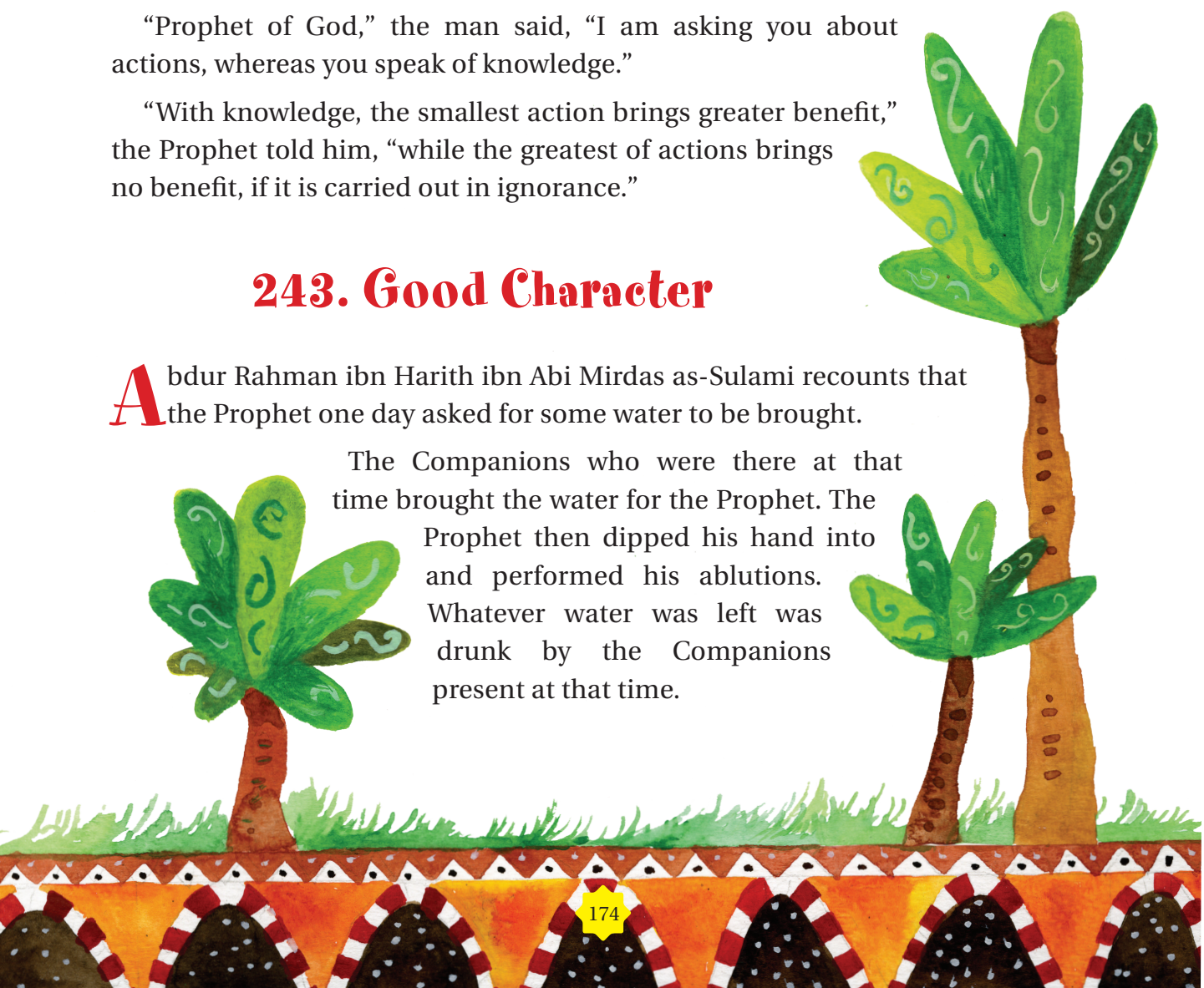
"Prophet of God," the man said, "I am asking you about actions, whereas you speak of knowledge."

"With knowledge, the smallest action brings greater benefit," the Prophet told him, "while the greatest of actions brings no benefit, if it is carried out in ignorance."

## 243. Good Character

**A**bdur Rahman ibn Harith ibn Abi Mirdas as-Sulami recounts that the Prophet one day asked for some water to be brought.

The Companions who were there at that time brought the water for the Prophet. The Prophet then dipped his hand into and performed his ablutions. Whatever water was left was drunk by the Companions present at that time.







“What made you do this?”, enquired the Prophet.

“Love of God and the Prophet,” they replied.

“If you wish to be loved by God and His Prophet,” God’s messenger told them, “Be faithful when trusted and honest in your speech; and be a good neighbour to others.”

## 244. Truly Destitutes

**O**ne day Abu Hurayrah and some Companions were sitting in the presence of the Prophet when he asked them if they knew who the destitute ones were.

“Those who have neither cash nor capital to their credit,” suggested the Companions.

“No,” the Prophet said to them, “the destitute one among my followers is he who comes on the Day of Judgement with prayer, fasting and charity to his credit, but having at the same time abused others, taken possession of their property, shed their blood and inflicted cruelty upon them. His good deeds will be measured up against his wrongdoing until, finally, there is nothing good left to his credit, and many debts still to be repaid. The bad deeds of others will then be heaped up upon him and he will be cast into fire.”

## 245. At the Prophet’s Call

**I**t was the time of the Battle of Trench, and, according to Hudhayfah, there were three hundred Muslims under siege. The Muslims were surrounded by Abu





Sufyan's army on one side and the Banu Qurayzah on the other, both posing a threat to the safety of the Muslim families.

The weather was cold and quite intense that time. After few days an intense storm blew up. There was thunder and lightning everywhere and stones were hurtling and crashing in the wind. It was almost impossible to see anything.

Just then the Prophet came and asked Hudhayfah to cross the trench and penetrate the enemy camp to collect information. It was essential to know if they were planning to prolong the siege or return to Makkah.

Hudhayfah was the most timid of men and was extremely sensitive to the cold. Still, on receiving the Prophet's command, he immediately arose. The Prophet prayed for his safety, and he set off. He went to the leader of the Quraysh army Abu Sufyan's camp and was able to bring back the news that they were discussing plans to leave. On his return, he found the Prophet covered in his sheet, praying. Whenever the Prophet was confronted with some arduous task, he would begin to pray.

## 246. Helping in Need

**A**bdullah ibn Abbas was in retreat (*i'tikaf*) in the Prophet's Mosque in Madinah, when a man came and greeted him and sat down beside him.

"You appear sad and downcast," remarked Ibn Abbas.



“True,” replied the man, explaining that he owed a sum of money to someone. “By the one who lies buried here, I do not have the means to repay it.”

“Shall I speak to them on your behalf?”, enquired Ibn Abbas.

“If you would please,” replied the other.

Abdullah ibn Abbas put on his shoes and was on the point of setting off when his companion said, “Perhaps you have forgotten that you are in retreat.”

“No, I have not forgotten,” replied Ibn Abbas, “but I heard the words of the Prophet that one who goes out to do his brother a good turn, and accomplishes it, is better than one who sits in retreat for ten years.”

## 247. Saving Oneself from Hell

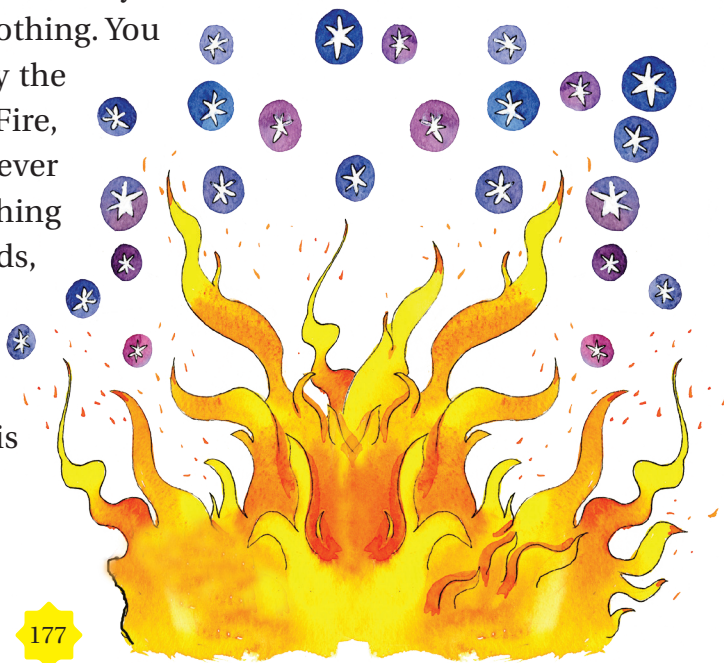
**I**n the first sermon the Prophet gave on his arrival in Madinah, after his emigration from Makkah, he said to the people:

“Send good deeds before you; you will surely realize their worth. Truly, there will come a time when each one of you will be thunderstruck, and shepherds, in dismay, will leave their flocks unguarded.”

“And the Lord will address you –and there will be no interpreter or obstacle to bar the way:

‘Did not My prophets visit you? Did they not communicate My message unto you? Bestowed wealth upon you and showered you with great bounty. Now, what have you sent before you, for the good of your own selves?’

“You will look,” the Prophet continued, “to your right and your left and you will see nothing. You will look ahead and you will see only the Fire of Hell. So save yourself from the Fire, be it with but a morsel of a date. Whoever does not possess even that trifling thing should set himself to utter sweet words, for they too have their rewards. Good deeds are rewarded from ten to seven hundred fold. Peace be upon you, and God’s mercy and His blessing.”





## 248. A Concession

**A**fter the migration of the Prophet to Madinah, a Madinite Jarir came to the Prophet to accept Islam.

The Prophet said, “Jarir, give me your hand,” and he bade him swear his allegiance.

“To what am I swearing allegiance?”, asked Jarir.

“That you will surrender yourself to God, and show goodwill towards all Muslims,” replied the Prophet.

Then as Jarir was actually swearing allegiance, he added, “In so far as I am able, Messenger of God.” Afterwards everyone was granted this concession.

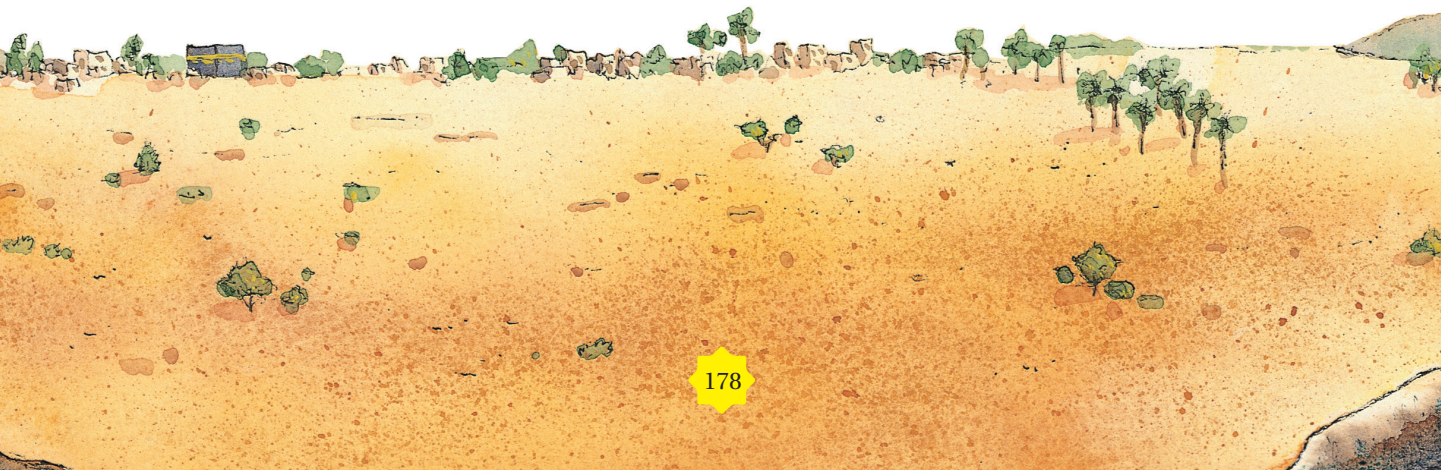
## 249. Worldly Greed

**T**he Prophet sent Abu Ubaydah ibn Jarrah to Yemen for the purpose of collecting taxes. When he had done so, he returned to Madinah with a large sum of money. Hearing of his arrival, the Ansar joined the Prophet for Morning Prayer in his mosque, and when he had completed the prayer, they came before him.

Seeing them there, the Prophet smiled, “I think you must have heard that Abu Ubaydah has brought something from Bahrain,” he said to them.

“Yes, we have,” replied the Ansar.

“Rejoice, and look forward to good tidings,” was the Prophet’s rejoinder. “By God, it is not poverty that I fear for you. I fear for you abundance in worldly things and that you should strive enviously towards their attainment, as those who went before you did. Then you will be destroyed just as they were.”





## 250. Preferring God to Riches

**A**n angel of God once visited the Prophet and brought him greetings from God. “If you wish the rocky tracts of Makkah to be converted into gold, it will be done,” said the angel.

The Prophet raised his face to heaven and said, “No, Lord, I prefer to eat my fill one day and go hungry the next. When I go hungry, I humble myself before You and remember You. When I have my fill I offer thanks and praise you.”

## 251. No Paradise

**W**hen Bashir ibn Khasasiyah went to the Prophet to swear his allegiance, he asked him on what conditions it must be given. The Prophet stretched out his arm and said, “Bear witness that there is no God save Allah, and that Muhammad is His servant and Messenger, pray five times a day at the appointed times, pay *zakat*, fast during Ramadan, make a pilgrimage to the House of God and carry on the holy struggle.”

Bashir replied, “I shall do everything. But there are two things which are beyond my capacity. One is *zakat*. The truth is, I have just ten she-camels. Their milk provides food for my household and they are our only means of travel and transportation. Secondly, there is the holy struggle. I am a faint-hearted man. It is said that those who turn away from the field of battle bring





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